

THE CHRISTIAN CENTURY

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and

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The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no am-

bition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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St. Louis Christian Advocate (Methodist)

Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)

The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)

Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)

We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)

While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)

He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)

It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the rebaptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)

The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)

Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.

A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist

A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner

A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)

It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world. . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)

The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)

The author has a brilliant style and thinks along ingenious and fascinating lines. . . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedobaptist sides of the house.

The Churchman (Episcopal)

Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)

This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review

A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ. The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance

The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian

An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

The Meaning of Baptism

By Charles Clayton Morrison.

Regarded by both friends and critics as the most significant contribution made to the baptism problem since the debate between Alexander Campbell and N. L. Rice. Do not let your opinion of this book be formed at second hand. It deserves your own careful reading.

SOME CHAPTER TITLES.

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THE EARLY MODE OF BAPTISM.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

JULY 22, 1915

Number 29

God's Unobtrusiveness

OUR CHRISTIANITY is a religion of revelation. That is what distinguishes it more than any other single feature from the other great religions of the world. They are religions of human discovery; they represent man's search for God.

But Christianity represents God's search for man. It is not a religion of man's reasoning or hoping or guessing, but primarily of God's wisdom and power.

It is the glory and distinction of our Christianity that in it the initiative is with God. It is based upon the premise that God is a speaking God, a self-revealing God, and that his eternal passion is to make himself and his ways known to men.

Yet our hearts often complain that God seems to hide himself. In the perplexities of our faith and in the great crises of our moral experience we seek for a clear demonstration or token of God's presence and of his will and find it not.

It would seem, we say, that if God desired above all things to have us know him he would put his presence beyond peradventure of doubt, and make his will so clear that to misunderstand it would be impossible.

In a word, our hearts, when they are in this complaining mood, ask why God's revelation does not reveal! Why should there be any dispute about his meaning when once God hath spoken? Why should not God's personality and all the realities of the spiritual world be as surely known as are the things we know by sense perception?

As a matter of fact we must concede that God and his world of spiritual things are not to the ordinary mind as clearly discerned as are the trees, the houses, the rocks, the stars and other realities of the physical realm. These smite our eyes and our feet continually.

* *

Why does not God smite our eyes with his presence in the same way? So that when a man says there is no God all his fellows would as promptly judge him insane as if he should deny the existence of the material realities about him. Why, for example, does not God arrange the stars in the sky to spell out the words "THERE IS A GOD" and "GOD IS LOVE." This would be a revelation indeed. Then no man could doubt. Then the infidel, the atheist, would be impossible.

But we find that in all his dealings with us men God has ever been unobtrusive. It would seem that his method could be described only in some such paradox as this: In his attempt at revealing himself God has ever been concealing himself. His self-revelation is not more characteristic than his self-reservation.

An Old Testament proverb declares, with a flash of insight not often met with in the book that bears that title, that "it is the glory of God to conceal a thing," or "to conceal himself."

It is God's glory to reveal himself—yes. But it is

also his glory to conceal himself. His revelation is not obtrusive but modest, quiet, pervasive. He does not break into our lives bumpiously, compelling recognition; he stands at the door and knocks.

This divine courtesy, this patience of God until we have shown some recognition of him is indeed his glory. He is not a sensationalist. He does not splash his revelation in red ink upon the bill-boards of the universe. He approaches us men not in the earthquake, the storm, or the fire, but in the still small voice.

* *

That is to say, the method of God's revelation is not compulsion or sensation, but suggestion. He leaves something to us. We must at least listen to him, turn toward him, wait upon him.

He crowds our world full of his presence. Every flower, every star, every friendship, every social tie that binds us in with our fellows, is silently vocal of God, and every problem, every sorrow, every crucial hour is vibrant with his presence. But there is no compulsion about it. He will not overwhelm our souls. He will let us find him.

"Some say creation's meant to show him forth;
I say it's meant to hide him all it can.
And that's what all the blessed evil's for;
Its use in Time is to environ us,
Our breath, our drop of dew, with shield enough
Against that sight till we can bear its stress."

Many a soul, like Moses at the great crisis of his life, prays to see the face of God, prays for such a demonstration of the presence of the divine Companion as to leave no place for doubt ever to creep in again. "I cannot go further unless thou show me thy glory!" And God always replies, "No man can see my face and live." By which God meant that a clear, fair, face-to-face view of himself by man's yet unprepared eyes would destroy forever the moral value inhering in the struggle with doubt.

Whatever awaits us on the plane of existence to which we rise at death, this is sure: that on this our present earth level we come into possession of moral character only through struggle with doubt. If God should make such a revelation of himself and his ways that there would be no longer any room for doubt he would thereby rob us of our chance of attaining character.

For character is formed by faith. And if God's self-revelation were without self-reservation there would be no moral value in our apprehending him. We would then walk by sight, not by faith, and the glory of our moral endeavor would be gone.

Our hearts may therefore be grateful to God for his concealments, for his silences. He wants us to share his glory. But in his gracious wisdom he knows that we can be made worthy of his glory only by walking in the pathway of obedient faith until the morning appears when we shall be like him.

Then we shall see him as he is.

Internationalism and the Church

By JAMES A. MACDONALD

This address by the editor of the Toronto Globe was the climax of the most thrilling session of the Christian Endeavor convention held in Chicago this month. Ten thousand people were present. Mrs. Mary Harris Armour, national lecturer for the W. C. T. U., in a cyclonic speech had swept the audience into a high pitch of enthusiasm for Prohibition. Mr. J. Campbell White, had gripped the imagination and conscience of the Christian Endeavor host with his picture of the strategic situation throughout the whole non-Christian world, and then came Dr. MacDonald with his address on Peace. Finishing this the manuscript part of his address, he said, "I praise God with every Briton for the strength and steadiness of Woodrow Wilson." The house went wild with applause and cheers. When a lull came Dr. MacDonald, though evidently not through with his address said he would join the audience in singing America. The national hymn was sung, and without another word the chairman pronounced the benediction.

NATIONALISM was the great word of the world of yesterday. By it colonies grew into nations, but by its perverted emphasis comes the conflict of nations today. Internationalism will be the far greater word of the world of tomorrow. By it war will be disproved, and out of it will come the world commonwealth of peace.

Independence was the great idea of North America in the days of George Washington; by it was organized the Republic of the United States and then the Republic of Mexico. Interdependence is coming to be the far greater idea of the North America of the days of Woodrow Wilson; by it will yet be organized "the Parliament of Man, the Federation of the World."

THE LIBERTY BELL.

Five days ago, at the La Salle Station in Chicago, hundreds of thousands of Americans crowded to look upon that sacred memento of American Independence, the Liberty Bell. As it is being carried across the continent this week, and as it will be exhibited at San Francisco for months to come, the people by the million will gather around it, with the reverence and holy acclaim paid by the people of Israel to the ark of the covenant when it was carried up from the house of Obad-Edom many centuries ago.

To the people of this American Republic, and also to the self-governing people of the British breed over all the world, that Liberty Bell is indeed the symbol of a great covenant. It recalls to this generation, and it represents to all peoples, the greatest achievement of these United States in all their national history; the declaration before all the world of the right of a free people to govern themselves, and the making good of that declaration in the expanding history of the nation.

MEXICO'S GRITO.

Five years ago, as a guest of President Díaz, I witnessed the celebration of the centennial of Mexican Independence. From the balcony of the National Palace in Mexico City on that centennial night I looked down over a half-million madly patriotic



Dr. James A. MacDonald,
Editor the Toronto Globe.

Mexicans crowding the Zocalo, as their venerable but trembling president rang the very same bell that on the eventful September night, in 1810, was rung by Hidalgo from the church tower at Dolores; and when he repeated Hidalgo's historic grito, the Zocalo and all the streets around gave back to heaven the cry, "Viva la Constitución! Viva Independencia! Viva Mexico!"

That was Mexico's Liberty Bell. From that day to this Mexico has been rent and torn by factions among its own people. Revolution has followed revolution, murder has followed murder. Without captain, without rudder, without compass, Mexico has rolled in the trough of a turbulent sea. But never once, through all these five years of revolution and distress, has Mexican nationality been assailed from without, never once has Mexico's independence or integrity been threatened by either of the other nations of this continent. Mexico has been given a chance to live its own life, to follow its own culture, to work out its own destiny. And why? It is because a great new word, "Inter-nationalism," and a great new idea, "Inter-dependence," have come into the maturing mind of the English-speaking world.

Canada, the youngest nation on this continent, has no Liberty Bell. Canada has no Declaration of Independence. Canada came to nationhood, not by the old way of revolu-

tion and separation, but by the new, the untried, the adventurous way of evolution into inter-dependence. Canada was the first colony of any empire in all the world's history to come to national self-government without revolution, without separation, and without sacrificing the nation's thousand years of historic background.

CANADA'S GREAT ADVENTURE.

Less than fifty years ago the thing was done: the colonies of Canada were confederated under a national self-government. They said it would lead to separation from Britain. Beaconsfield said it meant separation. So said Gladstone. All the spokesmen of discredited imperialism said so again and again. They did not understand. They read only the past. The future was beyond their ken. They knew not the larger harvests of the Anglo-Saxon seed scattered by British hands in New England and the South more than a century ago, and now coming to full fruition in the great spaces north of the lakes, along the St. Lawrence, and to the sea.

First came Canada under the Maple Leaf. Then out of the South Pacific rose Australia, with New Zealand by her side. Then over the war-swept veldt marches South Africa, Boer and British keeping step. And in the fogs of the North Atlantic stands Newfoundland undismayed. There they are today, five free Dominions swept by the seven seas, each one daughter in the mother's house, but mistress in her own. All free; free to go and free to stay. No power in Britain, not the king, nor the war office, nor the admiralty, not parliament itself, can take one dollar or one man out of any one of the British dominions without the authority and consent of that Dominion's own parliament and people. They are not colonies; they are free nations. There is no longer any British Empire. The *imperium* is gone. The *imperator* is gone. The divine right of British kings is gone. It is the British Commonwealth. Its sovereign bond is freedom.

And freedom holds. Freedom, not force, is the bond of unity. Democracy, not despotism, is the mother of

loyalty. The day declared the truth. The five free dominions were neither weaklings nor cowards. The five fingers of the great hand—Canada, Australia, New Zealand, South Africa and the empire mystery of India—when the day came, the five fingers all closed toward the palm.

But, please God, that hand will never again need to be raised in its own defense, or to strike in defense of any little people whose only crime is innocence.

And, please God, out of this frightfullest folly of all history, all Europe will learn, all the continents will learn, what the two free nations of North America have proved, that freedom is power, that free peoples can be trusted, that democracy holds, and that in spite of differences and disputes, Christianized inter-nationalism is the bond of peace and the guardian of honor for all nations.

NORTH AMERICA'S WORLD LEAD.

North America can show an international boundary without precedent or parallel elsewhere in all the world: four thousand miles of mountain and prairie and lake and river, unfortified save by the impregnable strongholds of international public opinion, undefended save by the people's will. At that boundary the greatest empire of all the world and the world's greatest republic have rubbed shoulders, but across its sacred line in more than a hundred years no menacing army ever marched, no hostile gun was ever fired.

And all the while the armed boundaries of Europe were black with forts and bristling with bayonets, until, through one awful year, they vomit fires from hell and drench their lands with blood.

The war nations of Europe for fifty years kept on saying, "In peace prepare for war." Through more than a hundred years the two peace nations of America have kept on saying, "In peace prepare for more peace." They got, and are getting to the full, what they prepared for—war. We got, and in days to come shall get, more and more abundantly, what we prepared for—more peace. They sowed the seeds of hate and are reaping the harvest of hell. We set free the ideas of international co-operation and service and love, and the whole world will some day join in the Christmas carol of goodwill and peace.

THE DAY OF ARMAGEDDON.

Armageddon is now on, the real Armageddon of the nations. It is not the crude conflict of brute force against brute force. It is not army against army, navy against navy, shell against shell, smoke against smoke. All these are but the outward form and semblance of the world's real conflict.

It is the conflict of ideas: the idea of freedom against the idea of force, the idea of will-to-serve against the

idea of will-to-power, the idea of world-evangelism against the idea of world-dominion, the idea of Christ against the idea of Caesar. And the real battle fronts are not where bombs explode and torpedoes strike and shrapnel bites. The final battle front will be in the minds of civilization, in the judgment hall of mankind.

AND THE CHURCH.

And the conflict of ideas means Armageddon for the church. That conflict is not race against race or nation against nation. It cuts across all national boundaries, it overleaps

all racial walls, it smashes through all commercial interests. It is world truth against world error. In that struggle of moral ideas it is father against son and son against father; it is brother against brother and friend against friend. And in that clash of unseen spiritual forces there are no noncombatants and no neutrals. In the clash of brute force the hand may be stayed, but on the moral battleground there can be no neutrality. And into Armageddon of the nations, the church must go with its program of Christianity and its leadership by the international Christ.

Anti-Saloon League at Atlantic City.

By ALLAN SUTHERLAND

"There is but one thing in America worse than the liquor trade, and that is the public sentiment that tolerates it."—A. C. Banc.

The sixteenth National Convention of the Anti-Saloon League of America, which was held in Atlantic City, New Jersey, July 6th-9th, was a gratifying success, and its far reaching influence will greatly add to the attainment of the object for which the league is so earnestly striving—namely, nation-wide prohibition.

Delegates were present from many sections of the country; and speakers whose

prohibition, and against any candidate for the Presidency, who by sympathy or conduct, past or present, is known to be friendly to the traffic.

"The submission of a constitutional amendment by Congress is a ministerial act," Dr. Baker continued, "and the member of Congress or the United States Senate who is not willing to trust the people of his state to pass upon this question is not worthy of the confidence of the people of his state."

"The time is ripe to close in upon this monstrous traffic from every quarter of the republic, and politicians and public officials who persist in casting their lot with it must not complain when compelled to share its fate at the hands of an outraged public sentiment."

The declaration that the League stood for equal suffrage and universal prohibition was received with enthusiastic applause.

GOVERNOR CARLSON SPEAKS.

Governor George A. Carlson, of Colorado, said: "Take from the politics of our states and nation the insidious influences of the liquor interests, and nation-wide equal suffrage would prevail within a year's time. The mother who sees her family and home disintegrating, who because of the saloon or wine-room, helplessly watches her boy or girl, in whom are wrapped all her hopes and ideals, on the road straight to the penitentiary or the house of ill-fame, does not forget on election day. All mothers know the danger, and to the delegates of those states where the women are not yet enfranchised, I would say—give them the vote at your next election and liberate the greatest single agency for the success of national prohibition. Let others tell you that the mothers of your children will prove incapable, or become coarse, cold or neglectful in the home if given the ballot; those who for nearly a quarter of a century have actually observed the enfranchised woman at work, know that she can sense the enemy of the home more quickly and will fight him with more telling effect than the husband, and while preserving all her natural feminine charm and sweetness, she will become more devoted to the man who has allowed her ampler means and fuller power for protection of their common fireside. The State, in safeguarding and preserving the health and morals of the young, is but doing a mother's work. We need the blending of the mother heart and the masculine judgment and will, to sustain and guard our homes. It is my hope that the delegates here assembled will go back to their homes filled with added zeal and increased energy for the grandest cause that ever listed human support, and that the fight be carried on without quarter until all of these United States are made dry."

Anti-Saloon Platform.

Removal of District of Columbia excise commissioners.

Modification of civil service laws to permit government employees to take part in local option and prohibition campaigns.

Bar intoxicating beverages from interstate commerce.

Bar newspapers and periodicals containing liquor advertisements from the mails.

Prohibition for the District of Columbia, Hawaii, Alaska, Porto Rico and the Philippines by congressional enactment.

Submission of national prohibition amendment to the people.

names are household words, delivered able and eloquent addresses. These addresses were given with a conviction which profoundly impressed all who heard them that the time is rapidly approaching when the baneful influence of the liquor traffic will be unknown in our land and all who live within our far-flung boundaries will be free from this dreadful curse. Speakers have seldom had the privilege of delivering more ennobling and optimistic sentiments to more receptive and enthusiastic audiences. Every utterance prophetic of the downfall of liquor and of the coming universal prohibition was greeted with enthusiastic applause. Almost every man left the meetings with the feeling that national prohibition is an assured blessing, and with the determination that he would do his part in hastening the day of its coming.

THE CONVENTION'S MESSAGE.

"The message of this convention," said Rev. Dr. Purley A. Baker, General Superintendent of the Anti-Saloon League, on the closing night of the convention, "is that the battle against the liquor traffic should be pressed in every town, township, county and state in the nation; against every candidate for Congress and the United States Senate who is not in favor of the submission of a joint resolution for national constitutional



THE CHRISTIAN CENTURY

EDITORIAL

A BRYAN TREATY WOULD HELP NOW.

OUR negotiations with Germany over the Lusitania affair have made clearer than ever the value of the principles embodied in what are now popularly called Mr. Bryan's peace treaties.

The hot indignation of the hour when our nation first received word of the sinking of the Lusitania has had time to abate, and it actually has abated. What at first was seen as a purely one-sided case is now seen as at least an arguable case for both sides.

Had the United States rushed precipitately to war at the first rush of national wrath it would have been left to history to hear the other side of the case which through our government's self-restraint we are hearing now in the notes from Germany.

On the other hand, the discussion bids fair to be interminable. Each communication evades points raised in preceding communications and raises new points. The two governments have drifted far from the original issue. There is no umpire to hold them to the essentials.

Here is where arbitration comes in. Had there been a treaty between Germany and our nation compelling either nation to bring its claim before an impartial tribunal there would be positive ground for expecting in the face of the apparent *impasse* a final settlement in which the rights and honor of both nations would be unembarrassed.

Those who ridicule Mr. Bryan's treaties which provide for time in which national feeling may cool off before war may be declared, and which provide that irreconcilable differences shall be argued before an impartial umpire, should reflect on the aid such a treaty would be to the United States in the present delicate situation.

TEACHING OTHERS LIFE'S FINEST ART.

ON the forty-seventh anniversary of his wedding day Dr. J. H. Garrison, editor-emeritus of the *Christian Evangelist*, wrote tender words which every reader of the "Easy Chair" must have followed with congratulatory response.

Isn't it strange how that day stands out undimmed and rather glorified by the flight of years? What hopes, what dreams, what vague longings and aspirations clustered about it! The picture is still vivid on memory's page—the old brick mansion, with its shade trees, its long green lawn in front, the white-haired and sweet-faced mother, the rosy-cheeked, sweet girl graduate, clad in simple white, who confidently committed herself "for better or for worse" to a tall, pale-faced, bewhiskered young man with whom she had spent three years in the same college halls and classes; the grave professor who said the words that made us one in law as we were one in heart; the groups of brothers, sisters and kin, the congratulations, the wedding feast—it all comes back today, as if it were but yesterday. And yet, within these two score and seven years, what struggles, what sacrifices, what hopes deferred, what disappointments, and yet what joy over victories gained, over plans and ideals partially realized, over service rendered, and over God's tender mercies all the way—only He knows. But that is what makes life worth living. We are both grateful for these years of service together, in which love has lightened our labors and hope has beckoned us on to higher and better things. If there have been tears along the way, through them we have seen rainbows in the sky. If the burden has sometimes seemed

too heavy for us to bear, we have felt the undergirding of the everlasting arms. If at times the way has seemed dark and we could not see ahead, we have "walked the faith." And so, looking backward, we feel that July 2, 1868, was a greater day by far for us than we knew at the time.

Dr. and Mrs. Garrison are among the most prized assets of the Disciples of Christ. Their married life bears all the marks of nobility and tenderness and singleness of purpose. In their wide travels among their brethren, at conventions, in their summer community and in their neighborly relations in their home city this gracious and still youthful-hearted pair are unconsciously serving many younger homes as the living and inspiring embodiment of the truly beautiful art of extending our years without growing old.

And in this, perhaps, they help mankind as well as by any other service of their long and earnest lives.

PROTESTANT OR CATHOLIC?

EPISCOPALIANISM is having a hard time to determine whether its sympathies are Protestant or Roman Catholic. Its whole body is being shivered through right now by another of those tests which come to it whenever the Protestant religious bodies start some united movement or other and ask their Episcopal brethren to join in.

The Every-member Canvass, the Laymen's Missionary Movement, the Federal Council of Churches of Christ, all have been the occasion of no slight embarrassment to these our fellow Christians who speak of themselves as "the Church," and of the rest of us as "Protestant denominations."

All England was perturbed by the Kikuyu controversy which has just recently been presumably settled. This controversy was occasioned by the administration of the communion in a Presbyterian church in Africa by two Episcopalian bishops who had been attending a missionary conference with their Christian co-workers of several denominations.

Execrable offense, was it not?

Well, these two far away missionary bishops got the Archbishop of Canterbury and the whole English church into a heap of trouble.

And now there is likely to be trouble on this side of the water over the Latin American Missionary Conference to be held in Panama next February. Disciples, Presbyterians, Methodists and other such Christian people are going to be there and they would be glad to have their Episcopalian neighbors also.

It happens, too, that some of the Episcopalians want to go and feel they ought to go, while others say they ought not. The reason is that the Roman church is presumed to be in complete command of the Latin American situation, and to treat it as a missionary field (as this conference proposes to do) is an affront to the Roman church.

The Board of Missions of the Protestant Episcopal church voted last February, by 13 to 11, to table a resolution to participate. But in May, under pressure of Bishop Brown of Virginia, who announced that he was



going to participate anyhow, the board reversed its decision.

And now the high church organs are gnashing their editorial teeth.

Meanwhile the preparations for the conference go forward. Pathetic as is the plight of the high church element, it is reassuring to the rest of us to observe the courage and determination on the part of those who insist, in spite of ecclesiastical technicalities, upon the fundamental and hearty sympathy of the historic Anglican church with Protestantism.

A COLLECTION IN A STREET CAR.

EVERY religious newspaper, it seems, has quoted the following clever recital of an interesting incident, and Christian Century readers ought not be left alone in not having it brought to their attention. It appeared in the *Standard* (Baptist), generally reputed among religious journals to be a truth-telling paper. The occasion was the holding of the Northern Baptist Convention in Los Angeles a few weeks ago.

"Hold up your hands!" were the startling words which greeted Secretary John M. Moore a week ago Sabbath night as he was returning to Los Angeles on an electric car from a preaching engagement in Santa Ana. This announcement of the collection met with a unanimous response, and the whole carload, with uplifted hands, walked out into the road, while two masked men proceeded to make an "every-member canvass" in record time. Surreptitiously slipping a twenty-dollar gold piece into his shoe—quite after the manner of some church members when the foreign mission offering is taken up—Secretary Moore waited for the usher to come down his aisle. Then, making use of his wide knowledge of the evasive devices of unredeemed humanity for side-stepping the offertory, he slipped unobserved from the "untouched" group over into the group who had already made their contribution, and thus escaped scot-free without the loss of a single penny. There is something about this story which will be strangely familiar to more than one minister whose eyes wander to and fro over the congregation while the organist plays an offertory selection. Who has not seen expressions and moods on the mobile faces of the people which are quite the equivalent of slipping twenty-dollar gold pieces into shoes and sliding into the aisle which the usher has just left?

While the Disciples are in convention in the same city at this time it would seem to be quite opportune that the secretaries be duly warned of these dangers and advised of their Baptist colleague's experience that they may profit thereby.

A TALE OF MORE THAN ONE CITY.

THE *Christian News*, of Iowa, has a little department conducted by "The Walks and Talks Man." A clever and often unusually helpful bit of writing it is, too, surpassed in that paper only by the editor himself. Last week this "Walks and Talks Man" told the following:

I was in a certain city this week on business and talked several times with the pastor of the Christian church. He said, "O, we had a great meeting! Over 300 additions. Great crowds. Seven hundred in Sunday school." This meeting was held last February. Now the following developed during my several little chats with him. He was very popular with his members before the evangelist came and with the general public also. He is still popular with both. He and his congregation worked very hard for weeks before the evangelist came—advertising the evangelist and the meeting. His membership worked loyally during the meeting going all through the audience pleading with sinners to turn to the Lord. The neighborhood visits were worked assiduously all the time. The evangelist and his singer were hard workers too and "boosted all the time." The Sunday school has now dropped from 700 to 250. His audiences are about the same as before the "revival." They paid the evangelist a free will offering of just one thousand dollars and the other extra expenses amounted to five hundred—in all \$1,500. That is just the yearly salary of the pastor. They were out of debt when the evangelist came—and now they owe \$400 at the bank. The pastor said, "We are falling behind just a little more each week." He said further, "I cannot afford to have this thing continue and have told my church board so." Somehow this does not seem right to me. I have always been a firm believer in protracted meeting. No layman has ever enjoyed them more than I have, but I am about to become suspicious of the "real good" from the "whoop 'em up" evangelist. I have given you the facts; draw your own conclusions.

Of course any member of average intelligence would be able to draw conclusions from such a story. There are several conclusions. But the most obvious and the chief would seem to be that the typical evangelism of our day is in large part illusory when it comes to results.

DIAZ.

PORFIRIO DIAZ who kept the peace with an iron hand in Mexico for nearly half a century died the other day. In the light of the events that have transpired in that country since his exile some five years ago, his passing affords a text from which to define more clearly our idea of the type of government Mexico now needs.

There are those who declare Mexico needs another Diaz. They are looking for the strong man, the dictator, who will grasp control of military and civil forces and wield them for the support of his absolute leadership of the nation.

But Mexico's troubles will not be cured by the appearance of such a man. It is quite likely that General Huerta would have successfully exercised that sort of authority had not the United States refused to recognize him and put many obstacles in his way. But a Diaz or a Huerta would be only an apparent and deceptive solution of Mexico's problem. Sooner or later such a government would fall and a condition of anarchy like the present would ensue. It might therefore as well be now as later.

On the other hand, Mexico cannot at this time, apparently, unite her forces under a leader chosen by an intelligent popular will and supported by it. Francisco Madero represented the effort to solve it that way.

The will of the Mexican citizenry is not intelligent, nor does there exist a political mechanism by which it could find expression.

Mexico needs a combination of Diaz and Madero for its present emancipation—a strong man who will control but who will unselfishly use his control for the development of a unified popular will and for the creation of an adequate political mechanism for its expression.

In short, Mexico's savior must be an autocrat whose purpose is not self-aggrandizement but ultimate democracy.

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There is light about me—God's own pure and blessed light; and this light comes to me. It shows me everything that is worth seeing; all beautiful things, all kind and gracious things. But it shows me, also, many ugly things.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Small Town Community House.

The Congregational Church, of Loda, Ill., called Rev. Wm. F. Bacon a year ago. He faced the problem of the church in a town of two thousand people. The story of his experiments is told thus: "The old store building has been renovated, repaired, remodeled and thoroughly furnished throughout. The farmers drive in to it to hold their institutes. Missionaries go there to tell of the work they are doing. The business men of the town hold their luncheons there. The ladies use it for their gatherings. The boys and girls of the high school make it their headquarters. There are classes in sewing, manual arts, cooking, scouting and athletics. Lecturers come from far and near. Professors from the University of Illinois speak on civics, geology, literature, personal hygiene, fertilizers, dairying, fruit trees, rotation of crops, hogs. Plans emanate from it for the commercial, moral, educational and spiritual advancement of the locality. Persons coming into touch with varied activities of Loda Community House become enthused and carry their enthusiasm away with them. The life centering in this building is distinctly elevating in tone, but one does not necessarily have to be a church member to enjoy any of the privileges. Many here who take part in the life of the Community House, however, are members of churches, and many who were not when they first became attendants have since identified themselves with one or another of the local congregations. The enterprise is not denominational."

The plan has worked so well that it seems to have gone a long way toward giving the church its old-time pre-eminence in the hearts of the people.

Free Schools Threatened.

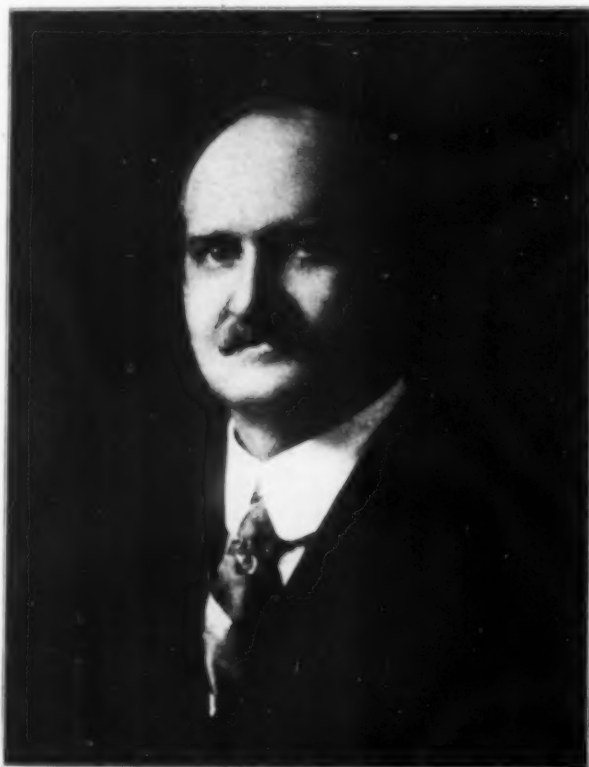
Church influence in public schools is deeply resented by a majority of American citizens. Many difficulties have been faced in order that American schools might be kept free from sectarian control. The recent effort by the Roman Catholic church, in New York, to have the fundamental law on the school question modified, is, therefore, attracting wide attention. The passage in the existing Constitution dealing with this subject reads as follows: "Neither the State nor any sub-division thereof shall use its property or credit or any public money, or authorize, or permit to be used directly or indirectly in aid or maintenance other than for examination or inspection of any school or institution of learning, wholly or in part under the control or direction of any religious denomination, or in

which any denominational tenet or doctrine is taught." The proposal to change this provision of the constitution was presented by Mr. A. E. Smith, a Tammany delegate, in the constitutional convention from New York City.

Historical Church Celebrates.

It once required the decree of the king to open the doors of First Baptist Church, Boston, which had been

World Conference, to be held later. At this American conference, all the denominations that have unity commissions will be represented. A number of Roman Catholic and Orthodox ecclesiastics will be present unofficially. Bishop Anderson, of Chicago, will deliver the address of welcome. Among those who will speak are: Rev. Dr. Raymond Calkins, Dr. J. B. Remensnyder, Rev. Dr. William T. Manning, Rev. Dr. Newman Smythe,



Mr. J. Campbell White has resigned the leadership of the Laymen's Missionary Movement to accept the presidency of Worcester College, Worcester, O. The college is a United Presbyterian institution. Mr. White is a United Presbyterian.

closed because the congregation did not worship in the way established by law. The congregation is, this summer, celebrating its 250th anniversary. The present pastor is Rev. Austen K. deBlois, formerly of the First Baptist Church, of Chicago. Some of the great figures of the Baptist fellowship, of America, have graced the pulpit of this church. In the days of the American revolution, Dr. Samuel Stillman was the pastor, and he is reported to have been an intimate friend of George Washington.

Unity Conference to be Held.

The Commission on Faith and Order of the Protestant Episcopal church, will hold a Church Unity Conference, at Garden City, next January. This is preliminary to the

Dr. John R. Mott, Bishop Boyd Vincent, Rev. W. H. Roberts and Rev. Dr. Peter Ainslie. The problem of unity will not be discussed but will be left to the World Conference to be held at the close of the war.

Three Millions to Study Peace.

The Federal Council of the Churches of Christ in America through its Commission on Christian Education has prepared a course of thirteen lessons on International Peace, A Study in Christian Fraternity. This course will be published during October, November and December of this year in the Sunday-school and other periodicals of the various churches affiliated with the Federal Council. Already these lessons are assured a circulation of three million among senior and adult Sunday school classes, and

it is expected that their distribution will ultimately reach five million. While not discussing the present war, these studies aim to create and crystallize sentiment among professing Christians in the interests of international fraternity and inter-racial sympathy and appreciation. They will be incorporated in the Bethany System of Sunday School Literature. The lessons will be printed and distributed both in English and in German. The lessons are also accompanied by a service book and full commentary, now in press.

Correspondence Study.

The methods once peculiar to the University of Chicago, and initiated by President Harper, are spreading to many other institutions of learning, especially correspondence study and summer school work. The Southern Baptist Theological Seminary, of Louisville, Ky., of which E. Y. Mullins is president, is announcing correspondence courses for the coming year, covering many of the subjects of the seminary curriculum. Prof. W. J. McGlothlin will act as director of the correspondence course department.

Lutheran Synod Expresses Sentiments Against Exporting War Munitions.

The general synod, the oldest of the Lutheran general bodies in America, at its session just held, denounced by resolution as un-Christian and inhumane the manufacture and exportation of war munitions to the warring nations, and as American Christian citizens disclaimed "before God any willing assent and willing participation in such shameful commercialism." The same body also urged Lutherans to read again their own Augsburg confession and be guided by it in keeping out of movements of various kinds, and in sticking to the task for which the Church of God exists, viz., the preaching of the gospel and the administration of the sacraments. It furthermore urged Lutheran pastors not to take part in corner-stone laying of buildings containing in purpose or even in architectural decoration any recognition of a secret order.

A large body of Lutheran pastors in Eastern Pennsylvania give "Billy" Sunday plans their stout opposition, and decline to take part in a movement of ministers to bring Sunday into that region. They say they do so because they prefer the method always followed by Lutherans, of orderly work, and the usual administration of the church. General synod and general council pastors are in the protest.

The Lutheran general synod, already mentioned, has taken action looking to larger use of laymen in public services of the Lutheran churches, agreeing for the first time to license them as lay readers of the service, and as licensed catechists,

which gives them the right to make religious addresses. The net gain in membership of the Synod Lutherans last year was 10,871, which is above the average, and the total gifts last year were \$3,587,000.

Methodist Care for Tuberculosis Victims.

The Methodists have established a sanatorium at Silver City, New Mexico, for the care of their brethren, who become ill with the "white plague." Many of the unfortunate sufferers from consumption have flocked to the southwest for the benefit of the climate, without adequate resources, and

have found accommodations very expensive. Care in sanatoria has cost from \$100 to \$150 per month. The Methodists propose to provide this care for \$50 to \$60 a month, and have a small balance left for the care of indigent cases. Bishop McConnell is president of the association.

No More Compulsory Worship.

Princeton University is one of the more conservative of Presbyterian institutions. This school has lately decided to abolish compulsory chapel attendance, but will depend on the future on the attractiveness of the service to build up chapel attendance.

Here and There

Lecky on the Marriage of the Clergy

"In Protestant countries, where the marriage of the clergy is fully recognized, it has, indeed, been productive of the greatest and most unequivocal benefits. Nowhere, it may be confidently asserted, does Christianity assume a more beneficial or a more winning form than in those gentle clerical households which stud our land, constituting, as Coleridge said, 'the one idyll of modern life,' the most perfect type of domestic peace, the center of civilization in the remotest village. Notwithstanding some class narrowness and professional bigotry, notwithstanding some unworthy, but half unconscious mannerism, which is often most unjustly styled as hypocrisy, it would be difficult to find in any other quarter so much happiness at once diffused and enjoyed, and so much virtue attained with so little tension or struggle. Combining with his sacred calling a warm sympathy with the intellectual, social, and political movements of his time, possessing the enlarged practical knowledge of a father of a family, and entering with a keen zest into the occupations and amusements of his parishoners, a good clergyman will rarely obtrude his religious convictions into secular spheres, but yet will make them apparent in all. They will be revealed by a higher and deeper moral tone, by a more scrupulous purity in word and action, by an all-pervasive gentleness, which refines, and softens, and mellows, and adds as much to the charm as to the excellence of the character in which it is displayed. In visiting the sick, relieving the poor, instructing the young, and discharging a thousand delicate offices for which a woman's tact is specially needed, his wife finds a sphere of labor which is at once intensely active and feminine, and her example is not less beneficial than her ministrations." — *European Morals*, Vol. II. pp. 334, 335.

Lecky on the Celibacy of the Clergy

"It is not surprising that, having once broken their vows and begun to live what they deemed a life of habitual sin, the clergy should soon have sunk far below the level of the laity. We may not lay much stress on such isolated instances of depravity as that of Pope John XXIII., who was condemned among many other crimes for incest, and for adultery; or the abbot of St. Augustine, at Canterbury, who in 1171 was found, on investigation, to have seventeen illegitimate children in a single village; or an abbot of St. Pelayo in Spain, who in 1130 was proved to have kept no less than seventy concubines; or Henry III., Bishop of Liege, who was deposed in 1274 for having sixty-five illegitimate children; but it is impossible to resist the evidence of a long chain of councils and ecclesiastical writers, who conspire in depicting far greater evils than simple concubinage. It was observed that when the priests actually took wives, the knowledge that these connections were illegal, was peculiarly fatal to their fidelity, and bigamy and extreme mobility of attachments were especially common among them. The writers of the middle ages are full of accounts of nunneries that were like brothels, of the vast multitudes of infanticides within their walls, and of that inveterate prevalence of incest among the clergy, which rendered it necessary again and again to issue the most stringent enactments that priests should not be permitted to live with their mothers or sisters. Unnatural love, which it had been one of the great services of Christianity to eradicate from the world, is more than once spoken of as lingering in the monasteries; and, shortly before the Reformation, complaints became loud and frequent of the confessional for the purposes of debauchery. The measures taken on the subject were very numerous and severe." — *European Morals*, Vol. II., pp. 330-1.

ELLIS B. BARNES.

The Sunday School

SOLOMON DEDICATES THE TEMPLE.

LESSON FOR JULY 25.

I Kings 8:22-30.

Verse by Verse.

By ASA McDANIEL.

22. *Solomon stood before the altar.* In the court in front of the temple, before the altar of burnt offering. Read in this connection II Chron. 6:13.—*And spread forth his hands.* This was the common custom in prayer. Usually the hands were stretched out palms upward, indicating a desire for God's direction and a willingness to receive the gift bestowed by him.

23. *O Jehovah.* The beginning of the longest prayer recorded in the Bible.—*No God like thee.* Solomon thus showed his confidence in the God of his fathers. Among all the gods known to the people there was none like Jehovah.—*Who keepeth covenant.* Solomon ascribed to him faithfulness and mercy. Read at this point Deut. 7:6-12.—*With. Or, for, R.V.m.—With all their heart.* The condition upon which men then, as now, received the divine favor was to walk before him in sincerity, devotion and faith.

24. *Who hast kept with thy servant David that which thou didst promise him.* The promise made to David is recorded in II Samuel 7:13, and Solomon felt that the temple was a partial fulfillment of the promise and hence a gift of Jehovah and that he should have the glory.—*As it is this day.* Read verses 15-20. The temple is the proof of God's presence with the people.

25. *Shall not fail thee a man.* As Jehovah had fulfilled the promise made to David regarding the temple, so the king besought him to fulfill the second part of the promise regarding the kings who should succeed him on the throne.—*Take heed to thy way.* Their manner of life. Jehovah was faithful to the people and he demanded faithfulness on their part.

26. *Let thy work be verified.* Solomon was so anxious to have the second part of the promise fulfilled that he repeats his request.

27. *But will God dwell?* He had an idea of God as a limitless being. Yet Jehovah met and communed with his people in the temple. In his infinite mercy he dwells in the hearts of men. See I Cor. 3:16.—*Upon the earth.* Confined to one place and dependent upon it as men.—*Heaven of Heavens.* The wide extent of creation.—*Cannot contain thee.* Solomon's spiritual conception of God was one of the best to be found in the Old Testament scriptures.

28. *Have thou respect unto the prayer of thy servant.* The Hebrew is, "Thou wilt have respect," Cam. Bible. Although thou art infinite, I beseech thee to show thyself in the temple.—*Prayer....supplication.....cry.* "The first expresses every thought of the heart which is to Godward; the second is entreaty for mercy and favor; the third is a vehement utterance, whether of joy or sorrow." Wood.

29. *That thine eyes may be open.* That thou mayest give attention to the temple. *My name shall be there.* That is to say, in this presence Jehovah will answer to his name.—*Shall pray toward this place.* The Jew always faced the Holy City when he prayed. Daniel in Babylon prayed three times a day with his face toward Jerusalem.

30. *And when thou hearest, forgive:* The house of God was set apart, not only for prayers, but also for confession of sin and realization of forgiveness.

Solomon did one fine piece of work. He built a church and he built a



grand one. The ancient Jews had at least one correct idea and that was that God should be worshiped in the best that man could provide. I believe in great and magnificent churches. They honor God. While it is true that God is everywhere and one should be able to worship him in barn or meadow, yet I must admit that a fine church helps me to worship. I knelt one evening in the cathedral of Cologne, when the setting sun was shining through the Munich glass, and the high vaulted nave, the vastness of the church, the beauty of the stained glass, helped me to aspire and to reach out after God. I frankly confess that I cannot worship as well in a barn as I can in Cologne. Nor do I believe that anyone else can! There are places in nature where we can pray—the vaulted forest, the silent seashore, the lofty mountain, the moonlit night. A church is for worship and it should help worship.

CATHEDRALS.

Nothing on earth appeals to me like a cathedral. Notre Dame thrills me. Canterbury delights my soul. York is a white dream. Durham, were it not for the miserable town, would be a massive joy. St. Pauls stands like a sentinel over London. Westminster kindles all that is noble in one. Even sleepy Chester soothes and sustains. Were they fools, those men who built their souls, so painfully, into these mighty churches? I cannot think so. I began my ministry in an old, deserted, Salvation Army barracks on a back street in one of our Eastern cities. A livery stable was next door and the whole thing was anything but inviting. My appreciation of cathedrals is a reaction upon this despicable beginning. There is no virtue in poor church buildings any more than there is virtue in shabby clothes when you might have well pressed suits. It is a dishonor to God Almighty to try to interpret him in such cheap quarters. Solomon was right. Gold, cedar, precious stones, ivory, silk,

Miss Emma Lyon, of China, who is at home on furlough, is now at Washington, Pa. She will soon be returning to her work in the Girls' School in Nanking, of which she is the principal and to which she has devoted so many years of her life.

Temples

The Lesson in Today's Life

BY JOHN R. EWERS

were not good enough for God. The best is not good enough.

DISCIPLES AND CHURCHES.

One of the most cheering angles of our development is the fact that we are now building noble churches. Every edition of our church papers has pictures of newly dedicated churches. We like to study them. They interpret our assessments of values. What do they show? Greater appreciation of worship. Churchly auditoriums, grand organs, thoughtful provision for the observance of baptism and the Lord's Supper. There is a quiet dignity and a cultured appreciation of worship. Moreover these buildings show a new interest in the Bible school. For the first time churches are built as school buildings. There are many separate class rooms where the word of God may be quietly taught. The school idea has at last penetrated. Finally the social service truth has gotten home and the modern church has club rooms, gymnasiums, recreation rooms, nurseries, and kitchens. Thousands of dollars are being spent upon well-equipped, well-balanced churches. Worship, Bible instruction, service are the big ideas in modern buildings for God. This is very hopeful.

HANDICAPPED.

The Disciples are handicapped just now by inadequate buildings. We are Sunday-school experts. We live close to the people. Crowds attend our services. The Disciples are full of energy; our preachers work; we get results; but two-thirds of our churches are handicapped by inadequate buildings. We have outgrown the idea of shacks on back streets. Poverty is no longer a part of our three-fold vow! But we have not risen yet to the vision of a properly housed congregation; we have not realized yet the pull of the meeting house. Our Church Extension Society has done admirable work in educating us to this need. Hundreds of congregations have no house at all. Bees without a hive. Hundreds more are cramped, cabined and congested. O, for a double portion of Solomon's wisdom as shown in building noble temples for our God. Let the Disciples move out into an era of noble temples.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast!"

Disciples Table Talk

Dr. Idleman Called to Undertake Significant Forward Move in New York.

Strong influences are at work to consummate the dream long cherished by Eastern Disciples to erect a house of worship in New York that will fitly represent the Disciples of Christ in that city. Since the resignation of Dr. J. M. Philpott from the pulpit of Central Church some two years ago that congregation has been seeking for a leader to worthily carry to completion this fine program. Dr. Philpott's continued incumbency of the pulpit since his resignation has been in deference to the hearty wishes of the church whose members greatly love him and deplore his decision not to consider himself their permanent pastor. Some months ago a call was extended Dr. Finis Idleman, of Central Church, Des Moines, Ia., to take the leadership of this church and of the larger enterprise for the Disciples in New York. Dr. Philpott stands with the membership in urging Dr. Idleman to accept and they are backed by the persuasive influence of men like Dr. Peter Ainslie, of Baltimore, and President F. W. Burnham, of the American Missionary Society. These leaders argue the necessity of providing strong leadership for the Disciples in New York and believe that Dr. Idleman will furnish it. No announcement has yet been made as to Dr. Idleman's own view of the matter. His great church in Des Moines was never more flourishing. He confesses that the call appeals to his desire for a heroic task, and yet modestly wonders whether he is capable of it. It is expected that a decision one way or the other will be reached before the fall.

New Pastor Finds Work at College Church Congenial and Fruitful.

Henry G. Burgess, called by the Canton, Mo., church to be its pastor without a candidating visit, writes of the satisfaction with which his new work is opening up. He speaks glowingly of the Summer School of Religious Pedagogy conducted by Superintendent J. P. Rowison and mentions particularly the lectures on Social Service by Prof. A. W. Taylor, of Columbia, Mo. The ministers of the sixth district of Missouri held a "Retreat" at Canton recently which Mr. Burgess says was especially helpful. The lectures and conferences by Secretary S. J. Corey dealing with mission work in the far East proved, to be thrilling. Mr. Burgess is a graduate of Yale Divinity School and of Eureka College. He will prove to be a forceful factor in the lives of college students as well as in the work of his church.

Last Pre-Vacation Sermon by Dr. Edgar D. Jones.

In a remarkable sermon on "The Middle Estate," Dr. Edgar DeWitt Jones, of First Church, Bloomington, Ill., showed the peril of extreme wealth and of extreme poverty. These, he said, "constitute the greatest and most complex problem of present day civilization. The submerged tenth and the upper ten; Fifth Avenue and Five Points; London's west end and London's east end; the perilously thin upper crust and the lower layer trembling with impending eruption. Between these two extremes is the middle estate, knowing neither abject poverty nor great riches, and this estate has thus far been the bulwark of civilization." It was Dr. Jones' last Sunday before leaving for his vacation, and one can imagine what a challenge would keep ringing in the social conscience of his hearers during

the summer months as a result of such searching words as these: "When the top of our social structure trembles with the excitement of some new experience of luxury, simultaneously the bottom shivers in pain. When the ill-fated Lusitania made her first trip across the Atlantic much publicity was given to the luxury of her apartments and her speed was a ten days' marvel; but the newspapers did not tell at the time that the Lusitania's turbine engines, in order to justify such



Rev. Finis Idleman, D. D.
Dr. Idleman is Prayerfully Weighing a Call to Undertake a Forward Enterprise in New York City.

speed, were requiring such terrific heat in the furnaces that the stokers were frequently overcome and resuscitated with difficulty."

Church College Closes First Year's Work with Recognition Service.

Seventh Church, Indianapolis, Ind., held a recognition service on Thursday evening, July 8, for all the persons who completed one or more semester's work in the Church College which the pastor, Clay Trusty, has been conducting the past year. The College is an institution novel in its character and methods. Its purpose is to teach the fundamentals of Christianity to those who wish to become useful church workers. No attempt is made to give professional training, but a thorough and systematic curriculum is organized for training day workers and a competent faculty provided. More than 200 persons registered for the work the past year. Sixty completed one semester, twenty-one completed both semesters and passed satisfactory examination in their work. The classes were held on Thursday evenings at 7:15 in the educational building of the church, after first convening in the auditorium for song and prayer. Special lectures were introduced at times to follow the class instruction. Prof. F. E. Lumley, of the College of Missions, and Prof. D. C. Brown of Butler College, are two whose lectures are spoken of especially. Instruction was given in Bible study, Church History, Special Service, Missions, Religious Pedagogy, Christian Endeavor Efficiency, Comparative Religion, Departmental Sunday School work. Each class used a suitable text book. The course is planned to cover four years, at

the end of which time a diploma will be given to those who finish. Those completing the one year's work were given certificates at the Recognition Service. Pres. Charles T. Paul of the College of Missions, delivered the Recognition Day address, speaking in very appreciative terms of the significance of such a school to the church. All the teachers were members of Seventh Church, save one, Mr. R. A. McLeod who is a graduate student in Butler College. His work in conducting the social service class has been conspicuously successful, drawing into the fellowship of the church a number of active citizens who hitherto were not connected with church activity. The pastor and leader of this very substantial enterprise, Mr. Trusty, deserves and is receiving much commendation for his vision and courage in projecting it. The second year will open Sept. 16, and the prospects are good for increased success both in number of students and in quality of instruction.

Sunday School Not to Use Collections For Its Own Maintenance.

Here is one church that has put its Sunday School finances on the right basis. First Church, Hutchinson, Kan., will support the Sunday School out of the general church treasury and all the school's collections will be devoted to missions and benevolence. K. F. Nance is pastor. The School is organized under a commission form of government with a commissioner of organization, a commissioner of finance, etc. K. F. Nance, the pastor, began his fourth year with this church on July 4. His congregation has given him a six weeks' vacation to attend the General Convention and visit the Panama Exposition.

Dr. Corey Stirs Hearts of Ministers at Retreat.

The Northeast Missouri ministers enjoy an annual "Retreat" in the summer-time. This season it was held at Canton, with Dr. Stephen J. Corey, secretary of the Foreign Society, present as chief counselor. He spoke mainly of his trip through the Far East and made all his hearers' hearts burn within them at the thought of the retrenchment policy which the Foreign Society has been compelled to adopt on account of a deficit in the offerings.

—Kentucky state convention will be held at Madisonville Sept. 20-23. S. S. Jones is the pastor of the entertaining church.

—A summer Sunday morning series of sermons on the topic "With Christ in the Out-of-Doors," delivered by H. W. Hunter at Wellington, Kan., this season will appear shortly in booklet form. They are highly spoken of by his congregation.

—In caring for his flock of 575 members at Richmond, Ind., L. E. Murray made 580 calls during the first six months of 1915.

—Liberty, Mo., church is about to call a young man to lead the music of the church and to assist the pastor, Graham Frank, in pastoral work among the young people.

—Centennial Church, Bloomington, Ill., L. G. Huff, pastor, is rejoicing in the wiping out of its building debt. The remaining \$2,900 was attacked by a campaign last spring and finally surrendered July 1. A banquet in celebration was held in the church at which optimistic talks were made by the church leaders and by John R. Golden, state secretary.

—Near Eureka, Ill., is Mt. Zion Church. After fifty years of goodly service it found the community changing so greatly that new adaptations seemed necessary. Under the leadership of Will Smith, its leading member and a trustee of Eureka College, it formulated a plan to become a

community church and called Prof. Boyer of Eureka as pastor. All Christians in the community are welcomed into a free association. Neighborhood and farmers meetings are held and much is made of the sociable life of the youth. Thus a dwindling congregation is made over into a living church that enlists the whole community.

—R. A. Bennett, of Marion, Ind., has resigned the pulpit of First Church to enter the evangelistic field. He has organized a party of five members. Ralph Mitchell, who was formerly with the M. H. Lyon evangelistic organization, will have charge of the music in the Bennett organization. The first series of evangelistic meetings will be held at Greensburg, under direction of five churches of that city. A tabernacle will be constructed.

—Further report of the condition of C. J. Sharp, pastor at Hammond, Ind., tells of his steady convalescence at a Chicago hospital. Mr. Sharp underwent an operation for appendicitis.



Rev. J. H. Goldner, Pastor Euclid Avenue Church, Cleveland, O., whose lectures at the Minnesota State Convention captivated everyone.

—After a continuous ministry of twenty-five years—seven years at Paola, Kan., seventeen at Marshall, Mo., and one at Springfield, Mo.—B. T. Wharton is enjoying a summer vacation at Topeka, Kan. He expects to locate with some church about Sept. 1, but has made no engagement as yet.

—J. Fred Jones, for eighteen years state secretary in Illinois and who is now pioneering in North Carolina for the Disciples of Christ, is holding rural church institutes all over his state. Among the many themes considered are the following: "The Development of the Community," "The Value and Care of the Young," "The Work of the Rural Preacher," "The Neighborhood Church," "The Church as a Social Center," "The Working Christian Unity," "The Church and Amusements," "Christian Citizenship," "The Christian Farmer and His Tenants," "The Relation of the Church to Public Health, the Weak and to the Public Schools."

J. T. McKissick has resigned as president of Milligan College, Tenn., and Josephus Hapwood has been appointed by the board in his place.

Jackson Avenue Church, Kansas City, had 1145 in its Sunday school July 4. Ellmore Linclair is pastor and C. F. Fowler is superintendent.

—Frank E. Jaynes, pastor at Wabash, Ind., was recently selected by the Nobles-

ville, Ind., Chautauqua as platform manager. Mr. Jaynes is the secretary of the Commercial Club of Wabash.

—The Men's Class of the Albion, Ia., church invited United States Senator Cummins of Des Moines to address them on a recent Sunday afternoon. The class packed the house for the senator.

—The will of Randell E. Gordon, of Decatur, Ill., which provided for a bequest of \$40,000 to First Christian Church, St. Louis, Mo., is being contested by a man who claims to be his son, John L. Brandt, pastor First Church, was called upon to testify at the hearing.

—All the churches of Texarkana, Tex., dismissed their Sunday evening congrega-

tions to unite with Central Christian Church on the occasion of a farewell service for its pastor C. S. Weaver, who was departing next day for his new work as field secretary of Texas Christian University.

—Crawfordsville, Ind., church is prospering as never before. A large addition to its house of worship is now found necessary and action toward its construction has already begun. The pastor, R. E. Moss, was presented with a handsome gold watch the other evening by the men of his church as an appreciation, so they declared, of his splendid work on behalf of the church during a recent union evangelistic meeting held there. Mr. Moss is building up the church on the spiritual side of its life.

National Benevolent Association

Under the leadership of J. M. Elam the church at Delta, Iowa, is making a most commendable record. Delta is a town of not over 800 souls, of whom 300 are members of the Christian Church. In the last twelve months this church has given over \$1,100 for missions and benevolences. Fully \$100 of this amount for the comfort of the widow and the orphan.

The building of the Home for the aged in Jacksonville, Illinois, is undergoing a thorough renovation. New floors are being put into some of the rooms, while other are being freshened and sweetened with paint. It is not being done before it was needed. Money is needed to pay for it. Miss Josephine Sallee, who has served so efficiently as matron, has resigned. Mrs. John Clouse has been elected to succeed her.

An order has just been placed for thirty especially constructed beds for the boys' dormitory of the Southern Home, at Atlanta, Georgia. The work is being pushed by Mesdames Gentry and Wilson.

The Kansas City Christian Hospital is making preparations for its opening. A superintendent has been installed. He comes from the Polytechnic Hospital of Philadelphia. He has had large experience in the service of the best hospitals in the country.

This is the season for fruit. God has sent a bountiful crop. Much will go to

waste. Many poor people will suffer for the lack of it. The Homes of the National Benevolent Association could use almost an unlimited supply if they had it. The Homes will furnish the cans in any quantity on condition that they are to be filled and returned. If each housewife would put up one extra can for the orphans when she puts up her own they would have an abundance.

Not long since sixty members of J. D. Toggart's Bible Class, of Wattsburg, Washington, motored over to Walla Walla for a day's visit with the old people in the Northwestern Home. They brought well-filled baskets with them from which they spread an elaborate picnic dinner for the old folks. They were so delighted with their visit that they left behind them a cash offering amounting to \$37.00.

The Association is desperately in need of funds. Its work has been unusually heavy this year. Its Homes are full with others still pressing for admission. Funds are low for this time of year. The babies call for bread. Shall they cry in vain? If you have not sent your offering, do so now.

JAS. H. MOHORTER,
MRS. J. K. HANSBROUGH,
CASPAR C. GARRIGUES,
Secretaries.

From the Foreign Society

Dr. W. A. Frymire, of Africa, writes: "We are busily engaged in building the Lottumbe hospital, or rather in preparing to build it. We are now making bricks for the foundations and getting out lumber for the framework. I hope to complete the entire building by the time my furlough is due. Mr. Holgood and I will make a five or six weeks' itinerary early in June. It will be over the district that Mr. Eldred and Mr. Holgood covered at the time the former lost his life. The work is very much in need of a visit and we wish to make it before Mr. Holgood goes home. Our conference is to be held here the first week in June and we expect it to be a great spiritual uplift to all."

W. L. Burner, of Cuba, writes: "We had the privilege of burying five persons with their Lord in baptism, and report two from Union. Four of the Matanzas baptisms are fruits of the work in La Loma, the other is a fine young man of the city. Others have asked for baptism, but we have deferred the matter until they are better taught. We received eleven candidates during the month; they will need teaching before being baptized. With heavy hearts we were praying for guidance for the work in Cidra and our prayer was heard and answered. The Sunday-school in Mackinaw, Ill., has promised to stand back of the work there. The Lord is also opening the way to another place if we only had the man and the

money. One of our recent candidates goes back to a town that opens a great field, which we hope to enter as soon as possible. The way is open when we can put the man there."

Dr. Paul Wakefield, of Luchowfu, China, writes: "I have had 1,758 separate cases since March 1st. About this many return for treatments."

The Sunday school at Richmond, Ky., send \$219.78 to apply on their Living-link.

W. E. Parlette, superintendent of the South Side Sunday school, Lima, Ohio, writes: "We send herewith \$100 from the Sunday school for foreign missions. This is double the amount we gave last year."

C. M. Yocum, pastor of the Main Street Church, Rushville, Ind., sends \$300 as the offering from the Sunday school.

P. A. Davey of Tokyo, Japan, writes that as a direct result of R. A. Doan's visit and five addresses, together with a three days' union campaign which followed in the Oriental College, Mr. Hasagawa has been able to organize an Adult Bible Class of about twenty persons.

Thomas A. Young, of Fukushima, Japan, reports two baptisms and the promise of several more in the very near future. A regular feature of the work is the

monthly meeting for women. This is growing in interest and numbers, the April meeting having twenty-six present.

Mrs. Sarah M. Burner of Matanzas, Cuba, writes: "Three promising services in Cidra during the month. There is opposition, but we are sure our converts there will be successful. There was an average attendance of over fifty, the majority being men."

The Children's Day offering from the Sunday school at Allison, Kan., was \$20, just double their apportionment.

RESIGNATIONS.

R. G. Quiggan, Cecil St. Church, Toronto, Will return to England.

S. J. White, First Church, Joplin, Mo.

D. L. Dunkleberger, Franklin Street Church, Grand Rapids, Mich.

A. J. Beaton, Saginaw, Mich.

D. W. Moore, Carthage, Mo.

H. A. Blanning, Grafton, W. Va. To enter Yale University.

D. G. Dungan, Gosport, Ind.

CALLS.

J. N. Wooten, Longview, Tex., to Paris, Tex. Accepts.

John Mullen, Findlay, O., to First Church, East Liverpool, O. Accepts.

C. C. Curtis, Dallas, to Corvallis, Ore. Accepts.

R. E. Henry, Havana, Ill., to First Church, Decatur, Ill. Undecided.

Daniel P. Morris, Hooversville, Pa., to Calvary Church, Pittsburgh. Accepts and has begun work.

George C. Ritchey, Newberg, Ore., to Monmouth, Ore. Accepts. Mr. Ritchey organized the church at Newberg in 1907 and has built it up to a membership of 350.

Charles Darsie, Cleveland, O., to McLean, Ill. Decision not announced.

E. L. Hosier, Jefferson, to Pringhar, Ia. Accepts.

C. F. Pierce, Okenmah, to Cherokee, Okla. Accepts.

PROUD OF HIS ENEMIES.

How the late Col. William R. Nelson, editor of the Kansas City Star, replied to the pleading of Mr. R. A. Long on behalf of a fellow business man.

From Collier's Weekly.

As the years went by he came to know the works and ways of the plunderbund of common interests that preys on every community, large or small; that unites always the very rich and the criminals in a community to maintain the order that is; to stop progress, because progress means a wider distribution of the fruits of civilization. And when the "Star" began a fight it knew its enemies. And for all his wide tolerance of the weaknesses of men, for all his forgiving nature which made him forget easily, no wings of a pale sainthood sprouted under Mr. Nelson's suspenders. He was as proud of his enemies as Cor-

nelia was of her jewels. And he liked to keep them and count them over. Once the president of a scurrilous newspaper that had dogged Mr. Nelson's heels for years, accusing him of all the crimes of the calendar, became manager of a theater—the Willis Wood—a beautiful playhouse and popular. The time came for the "Star" to increase its rates. Notice was served on all the "Star's" patrons, and they agreed to the raise—all but the Willis Wood. It refused to pay its bill. Naturally its advertising was refused. It was told that it could have advertising over the counter at the counter rate. It came in a few times, paid the counter rate, and then formally notified the "Star" that it would use the "Star" no longer as an advertising medium. In a few weeks the manager of the theater saw that he could not get along without the "Star." He brought his advertising back. It was refused. Mr. Nelson declared that the Willis Wood had gone out voluntarily; it could stay out. As the winter grew old it was apparent that the Willis Wood was losing money. Its owners tried to get the "Star" to take the theater's advertising. Delegations of business men came and pleaded. Mr. Nelson was obdurate. Finally came R. A. Long, one of the most benevolent of the

rich men of Kansas City. A kindly, churchly, soft-spoken, meek man was Mr. Long. He sat before the pyramidal bulk of the "Star's" editor and begged that the "Star" would take the advertising of the failing theater. He knew, did Mr. Long, that the manager of the theater, as president of the scurrilous newspaper, had attacked Mr. Nelson unmercifully; had accused him of dastardly crimes; had assailed his honor and integrity, without a word of defense or reply from the "Star." And Mr. Long recited these things and begged the editor to take a high and charitable view of the man who now was pleading for his financial life. Mr. Nelson's theory was that the community was better off if the manager of the theater and of the newspaper company didn't have any further financial life. Finally Mr. Long said: "Now, Mr. Nelson" (he said Colonel, of course, as the world did), "now, Colonel, wouldn't you feel better if tonight you could think that in all this town you had not one enemy when you turn on your pillow to rest?"

Quick as a flash the deep-roaring voice came thundering out of the mountainous pyramid with the implacable face at the apex: "No—no, no, by God! If I thought that I wouldn't sleep a wink."

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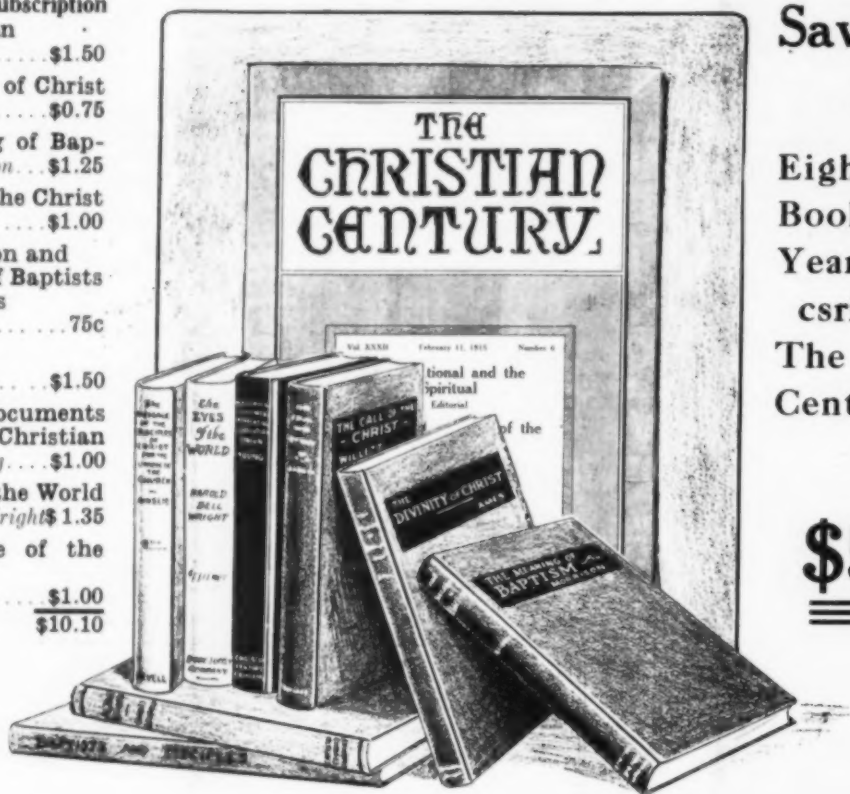
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